HOW TO BOOM KANSAS CITY.

BOASTING, WINDY ADJECTIVES AND STREET PARADES CAN'T DO IT,

Rev. Dr. Northrop, in the Prelude to His Sermon, Points Out the Way to Build Up a Great Metropolis Here.

Rev. Dr. Stephen A. Northrop, pastor of the First Baptist church, spoke on "How to Boom Kansas City" as the prelude to his sermon last night. He used as a motto-text Acts xxi:25: "I am a citizen of no mean city." He said:

"'I am a citizen of no mean city.' I like that, don't you! It sounds good; it has the ring of fidelity in its tone and spirit. Tie to the man who talks up and never talks down. Shun him who speaks against a person, a neighborhood, a town, city or na-tive land. Patriotic Paul was not afraid to sneak a good word for the city of his birth; neither am I for the city of my adoption. He simply voiced the Judean spirit of his ancestry when he spoke in glowing terms of his native town. It was David who said: 'If I forget thee, O Jerusalem, let my right hand forget her cunning!' And so say we all of our resident city. Love of country, of place of abode, next to love of God and family, is divine. Tell we how and what your neighbor says of the town where he lives, and I will tell you his character. I would as soon decry my ancestral name as to decry the city where Providence bade me stay. It makes my blood boil when I hear one cast slurs against his neighbor, his family, his neighborhood or his town; it is high treason. The secret of the growth of our great cities does not lie merely in nat-ural possibilities, geographical points or local advantages, but largely in the way

their citizens rate them-high or low.
"Chicago has been sarcastically dubbed "Chicago has been sarcastically dubbed 'the windy city,' but in that adjective we discover one of the secrets of her numerical and material growth. You whiff it in the air before you reach her suburbs; you catch it from her wideawake papers: the newsboy up to the millionaire, all lend a hand in giving her a boost: in fact, they all keep up a merry chatter for the big town on the lake; prouder far than they of the seven-hilled city. Kansas City has no reason, like an ostrich, to bury her head in the sand, because of her eager pursuers; she has no cause to take a back seat for any of her livellest competitors. East or West, North or South; she is building to stay; she is no longer an experiment; no more the day-dream of frenzied money schemers and land sharks; she is a living fact and factor in the civilization of the world: she holds the key of the Western situation, and she is the childvof fortune and of destiny.

"I saw from out the west her structure

" I saw from out the west her structure As from the stroke of an enchanter's wand." What Makes a Great City.

"But loud boasting, windy adjectives and street parades cannot make a city. We need to be careful lest we become top-heavy because of marvelous success and read street parades cannot make a city. We need to be careful lest we become top-heavy because of marvelous success and rapid growth. Common sense, practical methods, honest endeavor, upright spirit, downright fidelity and all right grit, on the part of our citizens in rank and file, will contribute largely to her glory and strength. We want conservative and enterprising men in every trade, business and profession underneath our Missouri sky. We need badly more manufactories—something to bring skilled workmen, the salaried class and the brainy people out this way. We must do something to induce the capitalist to invest and locate; for there can be no real prosperity without them. Better than all your social clubs, which meet for self-ish ends and bacchanalian revelry and dissipation, is the true spirited, wideswake Commercial Club; the one purpose being a practical, weekly discussion of ways and means to advance the material, the moral, intellectual and financial interests of our city. Backed by an enterprising press, second to no other city anywhere, a sentiment can be created at home and abroad for the upbuilding of one of the finest, cleanest, liveliest cities in all our fair land.

"The lawyer, the physician, the teacher and our new chief of police are all morally

liveliest cities in all our fair land.

"The lawyer, the physician, the teacher and our new chief of police are all morally responsible for this glorious consummation—the making of a safe city to live in, a healthy city to live in and an intellectual city to live in. The noblest and the fairest and the wisest of the East have centered here—a splendid combination of talent and culture which will go far in subduing vice, crime, ignorance and poverty. Our common schools must be protected. Our public educators should have the assurance that there is nothing too good for them by way of practical tools, available material and fine buildings for the intellectual and physical development of our youth.

physical development of our youth.

'I have dwelt thus far on the temporal side merely. There is the ethical and the religious. There must be a high tone of character permeating our citizenship. Write the word high or our city will die and become a laughing stock to the world. Eliminate wickedness in high places and low; hold down those hydra-headed monsters that would destroy our young men and bring to the front everything tor their culture. Here is the great danger line. and bring to the front everything for their culture. Here is the great danger line; let us watch it or it will overcome our highest expectations. A purified press, a purified legislation, a purified municipal representation in the city hall will do much to save us from the doom of an old time city. 'Ichabod, thy glory has departed.' So let us have a high grade of character among our people.

Men Are Needed.

"I make a bid to-night from this sacred costrum for men and women out of whom o make my ideal Kansas City. I adversise far and near, from center to circum-terence, of our thriving town for such volunteers—those who scorn a lie, who hate intemperance, who despise sensuality, who shun gambling and who believe in all the circues that make up healthy, long lived character. Like a citizen of long ago, I would run through our streets and seek would run through our streets and seek in the broad places thereof if I can find a man; or, like an Athenian philosopher, who went up and down the highways of Athens crying: I am seeking for a man: One day, in a certain market place, he shouted: 'Hear ms, O, men!' and when a number responded to his call, he replied: 'I called for men, not pigmies.' And so I empha-size that call and send my searchlight far and near, pleading for men and then I'll reveal to you a future city second to no

Wanted: Men. Not systems fit and wise, Not faiths with rigid eyes, Not wealth in mountain piles, Not power with gracious smiles, Not even the potent pen; Wanted; Men.

Wanted: Deeds.
Not of words of winning note
Not thoughts from life remote,
Not fond religious airs. Not sweetly languid prayers, Not love of cant and creeds, Wanted: Deeds!

These the occasion needs;

Men and Deeds.

"Most of all our clergymen—the preacher of the old-fashioned Gospel—has much to do in making this city. Without the church there can be no prosperous city, for there would be no public schools, public libraries and public privileges. A grave responsibility, therefore, rests upon the pulpit of this future metropolitan city; I do not wish to dodge my share; I want to add to her upbuliding that I may take part in her glory. I want to be that kind of a preacher who keeps in touch with the brawny people—the people who toil with their hands as well as their brains; I want to see the misses crowd our sanctuaries; I had rather preach to a big lot of people than a lot of big people—the people who really make a city. I want the masses about me to show them the way out of sin—the Lamb of God who taketh away the sins of the world; then we will have a city of Christian people—a redeemed Kansas City, rising in the triumphs of grace—beuntiful for situation, the joy of the whole earth. To help bring this to pass I have come into your midst, For four months I have been with you and somehow I like you, O. Kansas City! But I want you most of all to like my Savior—my risen Lord! On this Easter night let Him love you, and pity you, and draw you and save you as he looks down upon you with the same tender eye as upon Jerusalem of His day. So I am here to do the work of my life; use me, get the most and make the most you can out of me. When I cannot serve the people and be one of the people and work for their salvation I want God to take me home where I belong, for I do not wish to outlive my usefulness.

The parish priest Of Austerity If Austerity,
limbed up in a high church steeple,
fo be nearer God.
so that he might hand
His word down to His people.

And in sermon scrip He daily wrote What he thought was sent from heaven,

And he dropt this down On his people's heads, Two times one day in seven.

In his age God said:
"Come down and die!"
And he cried out from the steeple;
"Where art Thou, Lord?"
And the Lord replied.
"Down here among My people!"

TOMB COULD NOT BIND HIM

Dr. Stanton's Sermon on the Power lessness of Christ's Enemies to Prevent His Resurrection.

large audience was present at the First Presbyterian church yesterday to hear Dr. Horace C. Stanton's sermon on "The Powerlessness of Christ's Enemies to Prevent His Resurrection." Dr. Stanton

"The Powerlessness of Christ's Enemies to Prevent His Resurrection." Dr. Stanton saio in part:

"Christ had predicted that, on the third day, He would rise again. To prevent this, chief priests and Pharisees asked Pliate to 'command that the sepulcher be made sure.' Having murdered the Redeemer, they were conspiring against Him still. The great Passover Sabbath, last Jewish Sabbath of history, was spent in efforts to dishonor Him in whom alone the Jewish religion was to find fulfillment; in securing the grave of Him who had been accused for His deeds of mercy wrought upon the Sabbath day.

"Pilate had given the body to Joseph, of Arimathea, to please Christ's friends. Now he would guard that body in the tomb, to please Christ's enemies. He said: 'Make it as sure as yo can.' The sepulcher, of solid rock, could be entered only through the door. This a great stone closed. A cord was stretched across the stone, fastened at both ends with wax, on which was the official seal. Before it, fierce-cyed Roman guards, from the tower of Antonia, marched to and fro with heavy tread. The soldiers would prevent Christ's friends from stealing the remains. The seal would prevent the soldiers from selling for a bribe. Religious, civil, military authorities; Jewish subtlety and Roman strength, had joined their forces against the Son of God. Wicked men and powers of darkness, in banded might, having killed the Savior, sought to keep Him dead—to crush out the spirit of His past and of His future.

"While the nation was slaying Pascal lambs whose virtue was forever done

out the spirit of ris past and carefulture.

"While the nation was slaying Pascal lambs, whose virtue was forever done away: the great anti-typal Lamb of God. His life of suffering o'er, was resting sweetly in the grave; before, as an exhibition of perfected humanity, He should in beauty rise. And why not rise? Well argued Augustine, 'It is a greater wonder to make machinery than to set it in motion when it is stopped; to create a body than to restore its life.'

"Now the earthquake came. For the

it is stopped; to create a body than to restore its life.

"Now the earthquake came. For the material world still recognized Christ as king; and leaped for joy at His resurrection. The angels came; for the sun-clad immortals honor Him. Their countenance like lightning, their raiment white as snow; before them the mailed soldiers fied away, and became as dead men. The scall is burst; the stone removed. Christ could have done these things Himself. But He waited till His Father's messengers came to set Him free, and show that justice divine was satisfied.

"Christ's death was witnessed by many men. Both men and angels witnessed His return to life. Seeking to conceal their shame, chief priests and elders bribed the guards to say His disciples came by night and stole Him while the sentinels were sleeping. They had made the effect of His resurrection still more startling; for the precautions taken proved beyond all doubt its genuineness. How helpless the folly of those who think to thwart the plans of God!

"In the great cemeteries of Greenwood, Mount Auburn, Pere la Chalse, you stand by graves of teath's distinguished sons:

"Man hopes because hide leds which leads it forward all things become possible. Civilization is the child of love. Art, music, literature, religion and culture are its sic, literature, religion and culture are its officite which show enhed heads it forward all things become possible. Civilization is the child of love. Art, music, literature, religion and culture are its sic, literature, religion and culture are its officity literature, religion and culture are its sic, literature, religion and culture are its fill fill fill for world enhed the child of love. In the cheek of selfishmess with the blush of shame, steals the weapon from the hand of cruelty, makes with the blush of shame, steals the weapon from the hand of cruelty, makes with the blush of shame, chief present and woman divine and plunges both at last into the starless midnight of gride. If there were no love there were no love there

God!
"In the great cemeteries of Greenwood.
Mount Auburn, Pere la Chaise, you stand
by graves of earth's distinguished sons;
think of the griefs and struggles that
tempested their lives. But God has safely
brought them through, and led them to
their rest. By and by ours, too, shall
come.

their rest. By and by ours, too, shall come.

"Upon that resurrection morning, no other sentiment was so often voiced as this: "Go, tell others that the Lord is risen." Here is an Easter lesson for the church throughout its generations.

"Everything about Christ points us upward. Above His cradle, a star is flashing in the sky. At His baptism, note the opening heavens, the dove descending and the voice divine. At His transformation, lo the bright celestials shine. At His crucifixion, He is uplifted. By His empty sepulcher an angel tells us, 'He is risen.'

"O spirit immortal! The tomb could not bind Thee. Thou livest unconquered though once Thou was slain. The cross and the grave are forever behind Thee. Thou art risen, forever in glory to reign."

DR. WHARTON'S SERMON.

The Celebrated Evangelist Begins Revival at the Calvary Baptist Church.

Dr. H. M. Wharton, the eminent Southern evangelist, of Baltimore, was greeted by a very large audience at the Calvary Baptist church yesterday morning, and the ser-mon, which had as its basis the text, "Why seek ye among the dead? He is not here, for He is risen," was persuasive and replete with true and good sayings. Near the close of his sermon, Dr. Wharton, who is a singer as well as an evangelist, paused and sang a song entitled, "Some Sweet Day," and when he finished there were few dry eyes in the large audience.

A feature of the service was a vocal duet by Mr. and Mrs. Bush, "Saved by Grace." For the revival series during the next two weeks a large chorus of 100 voices has been arranged and will be under the direction of Mr. Bush, assisted by Mr. Furgason. Dr. Wharton spoke in part as follows:

"The people to whom these words were spoken had seen many dreary days, in which the sun hid its face and the earth trembled. Their hearts were filled with sadness, a shadow had fallen into the lines of the followers of Jesus. Their hope lay buried with the crucified Savior in the tomb.

"But, while Friday and Saturdey were seek ve among the dead? He is not here.

or the followers of Jesus. Their hope lay buried with the crucified Savior in the tomb.

"But, while Friday and Saturday were dark days, Sunday was a bright day. The dear women and others who lingered at Calvary until all was over made the mistake so many people make of seeking the Lord among the dead. All those Christians who seek comfort and enjoyment in worldly things; all those church members who are theatergoers, play cards, dance, attend the race track, and other worldly places, seek the Lord among the dead. But He is not there; and they will forfeit their standing with Jesus, lose their power and enjoyment, and the peace which He gives his true followers. There is no happiness to be found in the world and world-liness, Christ's dead body was laid in the grave by two men, who claimed to be secret disciples. Let me tell you, friends, there is no such thing as a secret disciple, Every follower of Jesus will show his colors.

"Now let us consider briefly some of the

Every follower of Jesus will show his colors.

"Now let us consider briefly some of the glerious consequences of the resurrection.

"First, ft is the bedrock of our faith. Paul says, 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him up from the dead, thou shalt be saved. Mark well, my friends, that Paul says 'believe with thine heart,' not with thine head. Some people want to believe with their heads (perhaps some of you do), and, in consequence, they get a big head. Yes, we must believe on the Lord Jesus with our hearts. The heart is the moving power. Believing with the heart makes a big heart. Believe that God had raised up Jesus from the dead. Why should this be incredible? A man said to me the other day:

"Do you believe that the whale swallowed Jonah?"

"Certainly I do,' I answered. That does not seem so miraculous to me. The greater "'Certainly I do.' I answered. "That does not seem so miraculous to me. The greater miracle is that there was a whale and a

Certainly I do, I answered. That does not seem so miraculous to me. The greater miracule is that there was a whale and a Jonah."

"In one of the papers read before the Greenwood Club recently, an argument like this was evolved: 'A man cats of a cow, it becomes part of his body; the cow ate grass which grew from the molding body of an Indian. Hence, the man becomes part of the Indian and the Indian becomes part of the man; so, therefore, there can be no resurrection because of matter.'

"Second, the resurrection gives us the hope of a reunion. Oh, blessed hope, that we shall meet our loved ones again where we shall never part.

"Third, when we have passed the resurrection day, every temptation, every sorrow, every care will have an end. We will no more be burdened, but all will be joy and bliss and glory forever more.

"Fourth, beyond we will meet Jesus, and will forever abide with Him. If these thoughts fill our hearts and minds we will be happy in this world.

"Another thought I want to bring to you. The disciples recognized the risen Vesus. We will know Him, and will know each other there. In conclusion let me have your attention to the orders which the risen Christ gave His disciples. 'Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and all Judea, and in Samaria and unto the uttermost parts of the earth.' You are to witness, preach the risen Savior in your city, state, county and all the world. 'Go!' Let us go and witness for Christ. What is a witness? One who knows something and tells it."

Rev. E. F. Stroeter, of New York city, a man of fine education and extensive travel, and connected with the Hope of Israel mission to the Jews, spoke on "Israel's Future" yesterday afternoon at Gospel Witness hall, 1208 East Twelfth street. Mr. Stroeter will speak to-day at the same place at 3 p. m. and 8 p. m. This is a rare opportunity for all students of prophecy to learn much that will instruct and interest carn much that will instruct and interest

EASTER A WORLD FESTIVAL.

IT IS WIDER THAN ANY RELIGION, SAYS DR. J. E. ROBERTS.

It Existed Before Christianity Was-Its Name Was Old When Christinnity Was a Babe-Not a Backward Look.

All Souls' church was crowded to hear Rev. Dr. J. E. Roberts' Easter sermon. The perfume of flowers pervaded the edifice and the closest attention was given the min-

ister's utterances. He said: "Every heart that loves, every brain that thinks, turns toward the beyond with an agony of of desire. Among the few great problems pondered by every age, solved by none, is immortality. In the presence of this question all men are equal, sage and savage, philosopher and child. Here wis-dom is not wise, knowledge is ignorance, science is dumb and revelation does not reveal. The progress of human knowl-edge conquers every field but this. Science, with daring and intrepid feet, en-ters every realm but this. Discoverers explore every land and bring back maps of every country but this. The beyond is capore every iand and oring back maps of every country but this. The beyond is the unknown. "Thither all footsteps tend, thence none depart. From that bourne no traveler returns. No wave of that mysterious sea has ever been touched by the shadow of a homeward sail." This bank and shoal of time is rounded by an ocean whose tides forever ebb. Its currents flow only outward. We wave farewell to the silent mariners as they embark and sail away. With hearts that ache and eyes that burn with lunshed tears we stand by the shore and watch and wait in vain for the returning ship. Death takes all and gives nothing. It stays the music of the lips of love with an everlasting silence. It freezes the familiar hand till marble is not so rigid nor ice so cold. Sleep has depths, dreamless, unconscious depths, but a child's cry will awaken the sleeping mother to eager, attentive life. The dead hear not nor heed, though children cry, and lovers sob and hearts bleed and break.

"Man is a lover. By that faculty man becomes man. He is no longer merely animal. He passes from the gross, the sordid, the sensual, the groveling. He ascends, He emerges from darkness. Love is the purple dawn waking the songs of hope and joy in the wilderness of the heart. Love is the morning of life. In the day which leads it forward all things become possible. Civilization is the child of love. Art, music, literature, religion and culture are its offspring. Love ennobles reason, kindles the fires of genius, gives to man courage and fortitude, paints the cheek of selfishness with the blush of shame, steals the weapon from the hand of cruelty, makes man gentle and woman divine and plunges both at last into the starless midnight of grief. If there were no love there would be no civilization, no songs, no worship, no sorrow, no joy, and no tender and pathetic dreams of life beyond.

"Science did not give the hope of life." the unknown. 'Thither all footsteps tend,

nove the darkness the quenchless star or hope.

"Man hopes because he loves. This hope of another life is one of the essential facts of the present life. Without any regard to its reasonableness, its certainty or the ground upon which it rests, that hope is a fact, as much a fact as the ocean's surge, the mountain's ruggedness or the deep ground upon which it rests, that hope is a fact, as much a fact as the ocean's surge, the mountain's ruggedness or the dewdorp's crystal sphere. It is to be treated with consideration accorded to any other fact. It is entitled to the same respect. That hope is sacred for many reasons, but if for no other, it is sacred because it is a fact. All facts are sacred. Their sum is nature. They are the symbolisms of the infinite wisdom. They are the language by which the vast unknown power speaks. They are the steps upon the stairway that leads into the mysterious palace of being. That hope is venerable. It came before history began. Among the ruins of prehistoric races are found the symbols of immortality. Of these, one is the figure of a human being seated upon a skull. We do not know their religion, their ambitions, their customs or their arts. We do not know their religion, their form of government or their ideas of this world. They could not tell us these, and we cannot find them out. But we can learn from the clay figure upon the skull that prehistoric man dreamed the same sweet dream, cherished the same fond hope, that shines still like an unfading star in the darkened chamber of death. By that token wrought by the rude potter's hand, lips that have been ages dust, yet speak and say we believed that life is Lord of lips that have been ages dust, yet speak and say we believed that life is Lord of

ilps that have been ages dust, yet speak and say we believed that life is Lord of death.

"That hope is universal. Every age, every people that has ever recorded anything in tradition, in mythology, in religion, in ilterature or in symbol has recorded its hope for future life. If one nation or race and not another had had this hope, we might have thought it was accidental, due to climate or sky or food or drink. It might have been the intoxication of this world's beauty, the delirium of life's joy, the unreasoning and excentional dream begotten by felicities of sight and sound. But it formed of the life of all. It was universal. Every people felt its magic spell, every tribe and tongue confessed its benign and potent sway. Within the tropics' voluptuous profligacy, beneath the seven stars of the frozen zone, by the flowing rivers and the far-sounding sea, on the windy wastes of desert, and in the druid's shadowed aisles, wherever there was a heart that throbbed, this hope made part of the woof and warp of the thoughts of the world.

The Aristocracy of Ideas.

The Aristocracy of Ideas.

The Aristocracy of Ideas.

"Our world is a world of change. Continents are born from an ocean's depths, are born and waste away. Islands appear from out the waves and sink again, carrying cities and civilizations into forgetfulness and gloom. Nations perish and languages become old and dead. Moral standards vary as the ages pass. Bibles become obsolete. The world's conception of God and of the universe changes and is restated. New sciences are born as knowledge widens, and new philosophies spring from the restless brain of man. Even worlds die, suns grow old and cold and stars fall in the immensity of space. Unwearied by the flight of time, stable amidst the unstable, immutable and changing not, the hope of immortality passes from age to age, undimmed, unfaltering and unforgot.

"There is an aristocracy of ideas. There is a royal rank of reason and common sense. Since man is a rational creature, having his dwelling place in a universe that is rational and sane, man must make this ideas, his instincts and his conclusions conform to the potency and purpose of nature, if he would be intellectually reto the potency and purpose of if he would be intellectually re-

conform to the potency and purpose of nature, if he would be intellectually respected.

There is a universal wisdom that takes care man does not violate the dramatic unities of reason and the world. There is a perpetual constraint operating from without to compel agreement between the world and man's thoughts of the world between the processes and purposes of nature and man's theory and idea of them. In virtue of this principle superstitions die, wrong theories pass away, false postulates and expectations come to confusion. All are self-limiting in the nature of things. The pathway of man is strewn with the symbols and reminders of ideas outgrown and of theories abandoned. Reason is austere, nature is exacting. The universal wisdom is despotic but beneficent.

"Man's thought of nature has passed through fires of revolution. His theory of the universe has been restated again and again. His conception of God has been ever subject to change. Even religion has not been potent with its glittering promises and its direful threats to stay the hand of change. Bibles have been revised and amended; miracles have lost standing in the court of reason. Arbitrary Gods and special providences have become a jest, Pious beggary upon one's knees is no longer prayer, atonements by blood have become repulsive. Bodily resurrections are denied in every intelligent pulpit and sacred things have become absurd.

"Reason guides the feet of man. Nature cred things have become absurd.

"Reason guides the feet of man. Nature cares for her children. Man is not cast away in a universe of darkness, chaos and caprice. Reason is his divine guide and nature is the school national feet.

are is his schoolmaster. Idea That Lives Through Ages.

"When, therefore, a given instinct or idea has obtained throughout all the world, persisted in spite of all mutation and change, crossed all the centuries with tireless tread, confessed itself and been congested wherever there was a brain to think or a heart to dream, that instinct or idea may be safely said to have the approval and indorsement of reason and nature. All that has the hope of immortality done. No knowledge has diminished its luster, no science has discredited it, no discovery has proven it irrational, no known covery has proven it irrational, no known fact has contradicted it. Though but an instinct, but an undying dream, it yet is part of the divine harmony of thought and

of things.
"How did this hope come to be? How did How did this hope come to be? How did it begin? What made it a part of the life of man and led it forth to become for all the ages of the world one of the galaxy of facts? Like life and matter its origin is unknown. Like life and matter its origin is a secret which investigation has not discovered and season has not discovered and season. discovered and reason has not disclosed.

Emery, Bird, Thayerve. Emery, Bird, Thayerve.

Yesterday's temperature-Max., -; Min., -. To-day we look for teather to be colder, with rain.

Look---Then Your Order.



A large importer has sent to us a full sample line of some of the richest and finest Lace Curtains that were ever shown in this city. They include Arabian Lace Curtains, Renaissance Lace Curtains, Cluny and Brussels Lace Curtains. Tuesday, to-morrow morning, these will be placed on the Fourth Floor, where you may inspect them and make your selection. Then place your order with us. They are only Samples, and will be exhibited to-morrow, Wednesday and

Thursday, after which they will all be shipped back to the importer. This gives you an excellent opportunity to buy fine Lace Curtains with the privilege of choosing from the full line of an importer. Prices run from \$18.75 to \$112.50.

A Striking Effect.

To-day we will place on sale in our Wash Goods Department 40 pieces of the newest production of Printed Organdies. The patterns are very different from any shown before this season. They are retailed in New York City 35c yard 25c

Special attention is called to the line of Printed Dimities we are showing at 19c yard.

Much Linen—Little Money. To-day we will offer in our Linen Department 70 patterns of Linen Table

loths, 2 and 24 yards long, with 20 inch Napkins to match. A 2 yard Cloth with 1 dozen 20-inch Napkins to match, \$3.00 set.
23 yard Cloth with 1 dozen 20 inch
Napkins for \$3.48 set.
600 Hemmed Bleached Huck Towels,

17x34 inches, you can buy in our Linen



A Hearty Meal.

(Table Delicacies.)

40c for 17c.

We will offer for to-day only our Peaches, full 3-lb cans, for 17c can; 6 cans for \$1; or \$3.60 case of 2 dozen.

O. R. S. No. 1-

Pure Vanilla Extract. "Made from finest Mexican Vanilla Bean only, and without the slightest adulteration." True delicious vanilla

I oz. bottle 15c; 2 oz. bottle 25c.

O. R. S. No. 1 Mocha and Java blend Coffee, no finer coffee in the world, rich and delicious flavor, 37c lb.

Herkimer County Cheese. The finest New York state full cream Cheese.

18c pound.

\$1.23 for 93c— O. R. S. Formosa Oolong No. 1. Acknowledged to be the finest Tea in the United States, rich flavor, full strength. This is the same tea some stores in New York sell for \$2.00 lb; Sec lb.

5 lbs for \$4.50.

Walnut Heh Sts. Emery, Bird, Thayer vo. Hith Sts. Grand Ave Successor to SULLENE. MOORE EMERY . CO. Walnut Walnut

He Says the Noted Agnostic Presented Nothing New in His Recent Lecture Here.

It belongs to the august mystery. It is by that the more a part of nature. If then, nature gave the fact of the hope nature must also give the fact of the hope nature must also give the fact of the fulfillment. Nature is serious and not a jester. She is truthful and not a deceiver. If she does not, then she is either weak and cannot, or wanton and will not.

"But nature is not weak. She is potent, she is masterful. She hangs the lily's white bunner over the black pool's slime. She calls forth life from out the wonder of her resources. Nature is not a willing deceiver. She teaches the worm to weave its winding sheet and wrapping the drapery about it dreams of voyages in the light from port to port of happy perfumed flowers. Will she keep her promises to the worm and break them to man? She teaches the birds to build their nests and sing for joy of the birdlings yet to be. Will she teach man to dream with joy of a house not made with hands only to mock at his shattered dream? All we know of nature teaches us to trust her for all we do not know. It is more rational to believe in life's continuance than it is to believe in its cessation at the grave. It would prove nature an infinite liar, a to believe in its cessation at the grave. It

Nature Teaches Immortality.

"In this ampler meaning it is not commemorative. It is not a backward look. It is prophetic. It looks forward. The deep instincts of the heart seek utterance as the nature of the bird seeks song. The heart of man is not content simply to hope It must also express and symbolize that hope. The world believes that after death is life. It believes that this is nature's plan. The hope within the heart is nature's prophecy and of nature man seeks the symbol of his hope. He sees the sur is higher and higher in the heavens. He witnesses the silent, potent rays take down the crystal carpentry of ice, fold away the white shroud of snow, kiss open the eyes of sleeping flowers, give music to the tongueless brooks, unbind the hands of frozen life and love, roll away the stone from the sepulcher of apparent death and give angelic voice to all thrilled and throbbing things to say, 'Death is not death, but a sleep and an awakening.

"From nature man receives the instinct of immortality and from nature man takes its symbol. He asks the old question, is there life beyond? And for answer he points to the winter changed to spring to the most fragile illy, whose softest petal fierce winter could not crush. To the music of manifold life echoing through the empty sepulchres of the dead, to the universal resurrection of love and life and joy from tongueless silence and pathetic dust.

"When light turvelled her radiant face." tongueless silence and pathetic dust,

"When light unveiled her radiant face And wrapped the world in her embrace When into place the planets swung, This song the heavenly choir sung: ""O sacred pulse, O, law divine; All purpose and all power is thine, Death never-live ever and forever!" "'And still that grand triumphal song Thrills through all nature deep ar

And still vibrating high and low And still vibrating high and low It sets the continents aglow, And in the ocean's sob and roar It sounds and speaks forevermore, Death never; life ever and forever, O, human soul! a spark of love Around thee earth environed move Kaleidescopic forms to-day; To-morrow thou art on thy way, To fairer planes and sweeter skies, And still the thrilling anthems rise, Death never: life ever and forever. Death never; life ever and forever.'

DR. GEORGE TO INGERSOLL

Rev. W. P. George replied to the recent lecture of Colonel Robert G. Ingersoil on "How to Reform Mankind," at the Westminster Presbyterian church last evening. Dr. George said that there were many things which are due to the enemies of Jesus Christ, "Had it not been for the forty days' death," he said, "we should have missed many things. We are glad that for forty days the devil tempted Jesus in the wilderness." He also instanced many of the sayings of Christ which were made in response to criticisms of his enemies. "The best parable which was ever spoker in this world, the parable of the prodigal son," he said "was called forth by the ene

all we do not know. It is more rational to believe in life's continuance than it is to believe in life are lost in dust and the grave. It would prove nature an infinite liar, a heartless cheat, a cruel triffer, a wretched jester with sucredest things to believe that death ends all, to believe that love and life are lost in dust and silence beneath the grass.

"But why may we not know? Why this profound mystery, the guarded secrecy? Ah, that question is as old as man. And yet we know that nature has guarded not this secret alone, but all. Secrecy is bre universal habit. She gives us results. The processes are her own. Them she does not disclose.

"This world-wide Easter festival has two meanings, one is local and limited, the other is universal. To those who see only its limited aspect it is memorial. It points backward. It celebrates soms alleged event of Palestine of whose exact character no one now can be certain. To those who see it in its general aspect it is not a Christian festival, it is a world festival. It is wider than any religion, it is ampler than any religion, it is ampler than any rered. It existed before Christianity was. It is the child of the human heart. It belongs to all. Its very name was old when Christianity was a babe.

Nature Teaches Immortality.

"In this ampler meaning it is not commemorative. It is not a backward look. It is prophetic. It looks forward. The heart of man is not content simply to hope It must also express and symbolize that hope. The world believes that after death is life. It believes that this is nature's prophecy and of nature man sees the symbol of his hope. He sees the sun rise higher and higher in the heavens. Be with the service of the world of sone, whose of the content simply to hope It must also express and symbolize that hope. The world believes that this is nature's prophecy and of nature man sees the symbol of his hope. He

saying that he put it in the mouth clown."

Referring to Ingersoll's injunction that happiness should be looked for only in nature. Dr. George said: "Scientific facts regarding nature are constantly changing. The text books that are a few years old

The text books that are a few years our must give way to newer ones with more recent discoveries.

"One scientific man says that this earth has lasted 100,000,000 years. Another, equally scientific, man says it has lasted 200,000,000 years. How am I to know the facts of nature which are to make me happy?" nature which are to make me happy?"

Dr. George said that the things mea are hanged for doing are nature's everyday performances. "That," he said, "is the nature I am to worship, and by worshiping it I am to become happy when I understand it."

ing it I am to become happy when i understand it."

Taking up Ingersoil's statement that the savage is a believer in the supernatural. Dr. George instanced such men as William Blackstone, Bismarck, Sir Isaac Newton and many other "savages" who were "believers in the supernatural."

He admitted Ingersoil's statement that where nature's seeds were sown, the crop depended upon the soil, and said "that is the reason why celestial truth doesn't grow in Robert Ingersoil's heart."

He called attention to Ingersoil's advice that ministers preach history from their pulpits, and to his declaration at another point in his lecture that history is for the most part a record of events that never ocmost part a record of events that never

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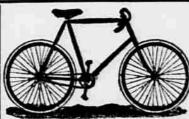
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ATTORNEY BUXTON BURNED OUT | THE OILS THAT LUBRICATE MOST His Home on Michigan Avenue Destroyed by Fire-Adjoining

House Damaged. A fire which started from an unknown cause destroyed the home of Attorney A. A. Buxton, at 3410 Michigan avenue yesterday at 11:30. The structure was a two-story frame valued at \$5,000 and was fully insured. The loss to the contents was

\$500; insurance \$1,000. Before the fire department arrived the adjoining house of C. B. Ellis, president of the Kansas City Bicycle Company, caught fire and was damaged to the extent of \$2,900. The loss is fully covered by in-surance. Mr. Ellis' household effects were damaged \$500. He carried no insurance on

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